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AT a meeting of the Trustees of Bristol Academy, held in the Academy, on Monday, the 18th of July, A. D. 1796.—

VOTED, That Mr. JOSEPH TISDALE, APOLLOS LEONARD, Esq. Doct. PEREZ FOBES, JAMES WILLIAMS, Esq. and the Hon. SETH PADELFORD, Esq. be a Committee to wait on Mr. DOGGETT, and request of him, for the press, a copy of the DISCOURSE this day delivered, on the Dedication of the Academy.

JAMES WILLIAMS,

Secretary to the Trustees.

A
DISCOURSE
ON
EDUCATION,

DELIVERED AT THE
DEDICATION AND OPENING
OF

BRISTOL ACADEMY,

THE 18th DAY OF JULY, A.D. 1796.

BY *SIMEON DOGGETT*, JUN. A.M.
PRECEPTOR OF THE ACADEMY.

DELIGHTFUL TASK! TO REAR THE TENDER THOUGHT,
TO TEACH THE YOUNG IDEA HOW TO SHOOT,
AND POUR THE FRESH INSTRUCTION O'ER THE MIND.
THOMPSON.

NEWBEDFORD (*Mass.*)—PRINTED BY *J. SPOONER*.

1797.

TO THE
Trustees of Bristol Academy,
THE FOLLOWING
DISCOURSE,
AS A SMALL TOKEN OF HIS
GRATITUDE AND RESPECT,
IS HUMBLY INSCRIBED,
BY THEIR SINCERE FRIEND,

SIMEON DOGGETT, jun.



to cut and mangle the bodies of their fellow-men, and to shed each others blood, and whole nations are experiencing all the horrors of war : we, my Friends, in the ample enjoyment of national liberty, prosperity and peace, are, this day convened by an occasion connected with every thing great and valuable to man. This day, by the munificence of an all-wise and directing Providence, we celebrate the Dedication of a **literary institution** : an institution, which, by the grace of God, we would sacredly consecrate to literature, virtue, and the true dignity of man. Every circumstance of the occasion is calculated to touch the most noble feelings of our nature ; to sublime our hearts to the throne of God on the swift wings of gratitude and love. And while the occasion irresistibly claims a tribute of gratitude to the Father of lights and God of all grace ; at the same time, it claims more irresistibly, if possible, our most ardent prayers ; that the God of science, order and virtue, would enable and dispose us ever to hold in view the sublime objects to which our institution is, this day, solemnly consecrated ; and that those, who are more immediately concerned, may be endowed from on high, with all that wisdom and fortitude, which, from time to time, may be necessary to direct the institution in the ways of truth and virtue. Neither can those, who are intimately concerned in the prosperity of the Academy, rest its consecration to knowledge and virtue, on thanksgiving
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and prayer alone; they will be constrained, from the powerful voice of duty and interest, to co-operate with the all-bountiful hand of Providence, by their most ardent resolutions, and spirited exertions.

Thus congratulating each other on the opening of our promising Seminary, and, together with thanksgiving, by prayer and pious resolutions, sacredly dedicating it to literature and morality, our minds are naturally arrested by the great, the all-interesting subject of Education---Here the importance of education, at once, opens upon our view a wide field, rich with many of the most interesting particulars.

EXPATIATING in this delightful field, the objects which education ought to embrace first catch our attention. These objects, I conceive, are, principally, Literature and Morality: by the former to inform and direct the understanding; by the latter to meliorate the heart, to conform the affections, will, and conduct to the rules of rectitude, or will of our Maker and great Moral Governor.

WHATEVER might have been the reason, either some deficiency in those who have been employed in conducting youth, or an idea that the heart is unalterable otherwise than by an immediate miracle of the Divine hand, or some other reason, it is a melancholy truth, that the morality of youth has not been considered, so much as their literature, the province of the instructor. While unwearied pains have

have been taken to give learning to youth, to give them skill in the arts, and knowledge in the sciences; the habitudes of the heart, their dispositions, tastes, and sentiments, on which moral character is grafted, have been too much neglected. There is doubtless great connection between truth and virtue, between the understanding and the moral habitudes of the soul; so that by informing the understanding there is strong probability that the morality will be improved: yet it must be confessed that this connection is not an inseparable one; since we have the unhappiness, sometimes, to see gentlemen of the first learning and abilities, the lowest sunk in depravity and vice. We have the unhappiness, sometimes, to see souls widely expanded in knowledge, awfully maculated with the dark shades of vice; angels in understanding, devils in conduct. Hence we see education, which is designed to prepare youth for the sequel of life, to render them useful, respectable, and happy, will be immensely deficient, unless it be professedly extended to their morality, as well as their literature. The constitution of human nature proves the propriety and importance of doing this. The prominent principles of our nature are those of Imitation and Habit. Youth are ever learning to do what they see others around them doing, and these imitations grow into habits. Fact and experience prove to us that every function of the body, every faculty and capacity of the mind are, more or less,
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affected and directed by imitation and habit. How infinitely important then is it, in early youth, when every power, and capacity is pliable, and susceptible of any direction or impression, so to manage education, that imitation may turn the young mind to virtue as well as knowledge, and habit confirm him in both. Not only then are we to educate our youth in arts and sciences, but also, as saith the Apostle, *in the nurture and admonition of the Lord.*

BEING so convinced of its consequence, I cannot forbear adding Manner, as another object which education ought to embrace. Tho' the head be filled with science, and the heart with sentiment, though knowledge and virtue mark every trait of the character, constraint and awkwardness of manner will, in a measure, render the person forbidding and repulsive, lessen his influence, and detract from his usefulness. Hence while education strives to form the mind to learning and virtue, it will not fail to embellish both with the ornaments of ease and grace of manner. One blessed with such an education, will command that influence which his substantial acquirements justly challenge, and will diffuse, wherever he goes, light, virtue, love and joy.

HAVING pointed at the great objects which education ought to embrace, the importance of it will more fully appear by opening our eyes upon that dignity and happiness which the Creator designed for the human race. When we analyze man, raptures of sol-

emn joy and gratitude must fill our hearts to see what
 greatness, sublimity, glory and happiness our faith-
 ful Creator designed for him ! The erect posture,
 the curious and wonderful structure, and the com-
 manding countenance of man, all indicate the supe-
 rior powers of his soul. As an intellectual being, how
 wonderful is man ! Through his senses, as so many
 windows to his dark body, the knowledge of the ma-
 terial world is beamed upon his mind. By reflecting
 on the powers and operations of his own mind, he
 rises to a knowledge of the spiritual world, of angels,
 of God. By discernment and reasoning he sees the
 agreement and disagreement of his ideas ; the broad
 effulgence of knowledge and truth illumine and ex-
 pand his soul. Curiosity urges his ardent pursuits of
 knowledge, and, through an exquisite sense of truth,
 his feelings are enraptured with her view. By mem-
 ory he calls from oblivion scenes that are past ; from
 experience corrects his errors, and re-enjoys the de-
 lights of life. His imagination wings his soul with
 fire ; traverses all that is grand and sublime in the
 universe ; ascends the skies, surveys the shining
 orb and bright intelligences of immensity, and,
 from nature, rises to nature's God. As an active and
 moral being, still more wonderful is man ! His body,
 formed to a variety of operation, is pliable and en-
 ergetic ; his mind is quick and powerful as the elec-
 tric spark. His soul is winged with the most animating
 passions. Desire of happiness and aversion to misery,
 love

love and hatred, hope and fear, rouse all the faculties of man, and command his greatest, noblest exertions. Implanted in the heart is conscience, the monitor of Heaven, as by the hand of God, diffusing peace and joy through the virtuous soul; and punishing vice by the torture of remorse, and the awful forebodings of guilt. Thus endowed, man has the honour of being made capable of religion; of rising to a knowledge of the invisible God, the Creator and Governor of the universe, of his attributes and will; capable of the sublime affections of piety, of gratitude and love, adoration and obedience. To complete the dignity and happiness of man, God hath constituted him a free and moral agent; while supporting, delegated to his mind an ample, an unembarrassed power to direct all his active faculties. So exalted is the human race in the scale of beings, that while the Creator, of his other works said, They were very good; of man He saith, In the image of God created He him! If we, for a moment, look without us, we shall be still farther convinced of the dignity and happiness designed for our race. Man is constituted king of earth. Hence the revolving seasons, the air and souls of heaven, the vast ocean and its inhabitants, and the cattle upon a thousand hills, all bespeak his glory. But if we just glance an eye of faith into our holy religion, what has hitherto been said of human greatness dwindles to a point. Here we find *life and immortality, beyond the grave, brought to light.*

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Here we find, *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things, the dignity and happiness, which God hath prepared for the virtuous.* And, what is more than all, that all the human race might be raised to this invisible height of perfection, the blessed Emmanuel, the only Son and image of God, left his throne in heaven for a humble residence on earth; assumed humanity, and even died to disembarraß us from those depravities, which might sully our glory.

SUCH are the greatness and value of human nature, and such her powers and capacities. But where, in this world, is much of all this known, or realized and enjoyed? The experience of fact replies, only there, where have been enjoyed the blessings of education. All these intellectual, active, and moral powers and capacities, experience shows us, are under the influence of the great principles of IMITATION and HABIT, which Deity, for the wisest purposes, implanted in our nature; and hence, by the powerful hand of a well-directed education, and due attention, may be vastly heightened and improved; or, by neglect and vicious indulgence depressed, enervated, if not finally destroyed. Let us, for a moment, look at the savage of the wilderness natively possessed of all this dignity and value of nature, but untouched by the moulding hand of education. Destitute of all the arts of civilized life, he roves a naked animal in the uncultivated forest. His intellectual powers lying

ing unexercised and undirected, his ideas, his language, and his knowledge are confined within the small compass of his chase. His passions undisciplined, are ungovernable, impetuous, and awful. Ignorant of his own origin and value, of God and religion, he adores the sun and stars, and bends his knee to the rude image formed by his own unskilful hand. And not only is the heart, which embraces the whole family of man, constrained to weep over millions of the human race, who, through the deficiency of education, are low sunk in barbarity; but even in civilized life, where the means of education, and the light of religion are enjoyed, even among the highly privileged Americans, the tear of humanity is frequently started, to see many of our brethren, some of whom the most excellent of nature's works, through the neglect of education, and by bad example, in a situation almost as pitiable as that of the roving Tartar. How infinitely different is the character of him, whom a well-conducted education, and due attention, and the grace of God, have brought upon the stage of action! In him all the noble powers and capacities of human nature are improved and exalted, and still progressing. Truth and knowledge illumine and expand his mind. His understanding is broad as the heavens. Swayed by reason, his imagination and his passions are calm, and regular as the heavenly orbs. Unshackled by superstition, his candour is diffusive as the light. His conscience

conscience unhurt by the Torpedo of vice, is tender and delicate as the sensitive plant. Freed from prejudice, his faith, founded on evidence, is firm as the everlasting mountains. Flowing from conviction, his morality is steady as the sun in his course. His zeal and devotion, being according to knowledge, are, without enthusiasm, uniform, rational, sublime. Such an one is dignified and happy in himself, honourable to his connections, useful to the world, loved, and respected by all, blessed of Heaven, and preparing for the society of angels in the city of God.

But the field of the importance of education is not yet fully explored. Widening our view upon nations, still greater objects arrest our attention. What but the blessings of education raise the improved and civilized nations of Europe so far above the roving tribes of Africa? Tho' the arts of civilized life may originate from necessity, yet it is by the improvements of knowledge that their principles are investigated, without which they never will be carried to any considerable perfection. The principles unfolded by mechanical philosophy have given birth to all that variety of machinery by which labour is abridged, and the arts of life improved. Commerce very much owes her existence to the advancement of science. By this means the vast ocean is navigated, the most distant nations, which it flows between, made acquainted with each other, and their various productions exchanged to the advantage of both. In short,

short, "in civilized life every thing is effected by art and skill," both which, in a great measure, are the gifts of education—"Whence, by the way, a person who is provided with neither, (and neither can be acquired without exercise and instruction) will be useless; and he that is useless will generally be, at the same time, mischievous to the community. So that to send an uneducated child into the world is injurious to the rest of mankind; it is little better than to turn out a mad dog, or a wild beast into the streets."

BUT the infinite importance of education, in a national view, appears in still brighter colours, from this eternal truth, That the mode of government in any nation, will always be moulded by the state of education. The throne of tyranny is founded on ignorance. Literature and liberty go hand in hand. Every ray of knowledge which darts through the dark cloud of ignorance that rests on an enslaved nation, threatens death to the despot. The dark ages of gothicism opened an ample field for ecclesiastical tyranny. While the Pope of Rome and his successors established, in the ignorant minds of Europe, the doctrine of the Pope's infallibility, that he was Peter's successor, viceregent of Christ, and held the keys of heaven, the kings of Europe trembled before him, and laid their treasures at his feet. As the sun of science has been rising upon Europe, the papal throne has been sinking, and the prospect now is, that his holiness will soon be no more. In those dark ages also, the ridiculous doctrine

doctrine of the divine right of kings being instilled into the ignorant mind, the authority of despots became the authority of God, and their subjects prepared tamely to suffer every indignity. But as the increase of knowledge has gradually given those nations better notions of the equal rights of men, tyranny has been proportionally declining. Let general information, and a just knowledge of the rights of man be diffused through the great bulk of the people in any nation, and it will not be in the power of all the combined despots on earth to enslave them. Of this truth France may be an example. Of the influence of education on government, the history of our own nation affords us a most happy specimen. Convinced of the vast consequence of literature our pious ancestors gave the earliest attention to the education of their youth. By this means, information was generally diffused through the Colonies, and many of our citizens were profound in science, the rights of man, the histories of nations, and political wisdom. Thus guarded, vain were the attempts of Britain to oppress us. Separation was the consequence; independence the issue. Guided by the same potent hand of literature, our lives are crowned with a government which secures to us all the blessings of society, and civil liberty. That we may transmit to posterity our happy government pure and uncorrupted, let the glories of education ever be our theme.

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WERE it not unnecessary to say more on this head, the inestimable value of education would still vastly magnify by viewing its connection with our holy religion.

THOUGH at first, christianity was miraculously sent from heaven to earth, by the hand of a glorious mediator, the continuation and propagation of it, in the world, depends, under Providence, almost entirely on education. "Christianity is an historical religion, founded on facts which are related to have passed, upon discourses which were held, and letters which were written, in a remote age, and distant country. The records of these things are preserved in languages, which have long ceased to be spoken in any part of the world." Obvious it is then that education, and most probably the clergy, are necessary to perpetuate the evidences of our holy religion, and to interpret those ancient writings, in which this religion is contained.

NOT to dwell longer on this most copious head; filled with the infinite consequence of education to man, the mind is naturally turned, and most powerfully excited to consider the way and means by which it may be most successfully advanced.

ONE of the most important particulars is, that the great work of education be begun in early life. As soon as the powers and capacities of the mind begin to unfold, the directing and fostering hand of education should be applied. The time of human life is

too short and valuable to suffer a moment of it to pass away without improvement. Beside, the work of acquiring a good education, filling the mind with knowledge, and moulding it into virtuous habits, is a work of vast labour. Life is short; science and improvement infinite.

Not only so, but such is the constitution of nature, the young mind can not be stationary. The great principles of imitation and habit will operate. Hence, if the skilful hand of education does not, as its faculties unfold, turn the mind right, by directing these principles, they will, through bad example and indulgence, turn it wrong. And, what is more, the turn, which the young mind receives while it is tender and pliable, and its powers and capacities are unfolding and maturing, is very stubborn, and, probably, will, in a measure, continue until, and, awful thought! beyond death. Perhaps under five years of age, some impressions and principles are set upon the mind and manners of the child, which he will carry through life. Experience has, long since, drawn this observation into a decided maxim. A great poet expresses thus:

“Tis education forms the common mind;

“Just as the twig is bent, the tree's inclin'd.”

And one, who, for almost three thousand years, has been renowned for his superior wisdom, has left us this all-interesting maxim, in still more decisive terms. *Train up a child in the way he should go;*

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and when he is old, he will not depart from it. Upon these principles it is that we so urgently recommend early education. Upon these principles it also is, that a late education is encumbered with many embarrassments. Entering late upon education, the Scholar not only has his learning to obtain, but bad habits and erroneous prejudices to correct. Very few have abilities adequate to the arduous task. Though such an one may become accurate in theory, it is lucky if his old habits do not cause him to blunder in practice. Though his knowledge may be fine, he is very liable to have his manner constrained, and his execution bad.

FEMALE education is another particular very essential as a means to its general, and far advancement.

WE have seen, education ought to begin with the beginnings of understanding. At this eventful period of life, the little folks are in the arms of their mothers. Has the mother been well educated, is the tender parent a good preceptress, the fortunate child is at the best school in the universe, while in its mother's lap. As the faculties of the young mind expand, she will with a delicate and skilful hand nurture and direct it to knowledge and virtue. The pupil being constantly with, and strongly attached to the mother, will assume her as an example of perfection, and imitate her every look, word, and gesture. These imitations will soon grow into habits,
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and probably fix traits upon the child's mind, speech, and manners, which will be durable as life. Hence the maxim, as is the parent so is the child; and hence the inconceivable consequence of female education.

BESIDE, such is the happy constitution of nature, that wherever Ladies are highly improved by a well directed and refined education, there the gentlemen will soon become so. It is an aphorism, which it must be confessed carries much truth with it, that the fair part of creation rule the world. Would they, guided by the wise dictates of a virtuous education, give their approbation only to those who were, (considering their circumstances) duly informed and virtuous, we might venture to affirm, scarcely an uneducated, irregular man would be seen in society. Permit me then, Ladies, to say, on you it very much rests to fix the boundaries of human improvement. The Creator hath put it in your power to reform the world. Let not the idle, dissipated character share your caresses, and the work is done. Doing this, you will have the honour of doing more than all the magistrates, moralists, and preachers in the world.

WHEN we consider the dignity, value, and happiness a good education adds to the human mind, how surprising it is that, in this, one half of the human race have been so basely neglected!--especially when we consider how a refined education in
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them reforms the world. This doubtless is a trait of barbarity. In the savage state, where strength is honour, the delicate female is depressed far below the dignity of her rank. As civilization and improvement advance in families or nations, female education gains ground, Ladies assume their proper rank, and command respect. Happy am I to observe this trait of barbarity in our country, rapidly wearing away. May that glorious era soon commence, when a virtuous and refined education shall adorn the fair daughters of America--then dissipated gallantry shall be banished society, and modest virtue be triumphant.

It is obvious to observe, that Good Instruction is another very essential particular in the means of advancing education.

It is as easy for the scholar to learn right as wrong. Let him be taught right, and his learning will be so of course. Whether he be so or not, the scholar, as he ought, thinks his teacher is right; follows his precepts, and copies his example. On these truths the following general rule is erected for the election of Instructors: Such a character, as you would wish your child to be, choose for his instructor. Would you wish your child to be a blunderer and a gesser in learning, without points or accuracy; thus let his instructor be, and the work is done. Would you wish him vulgar in his diction, horrid in his pronunciation, and awkward in his manners; then choose an instructor of such a mould.

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But, as better suited to this enlightened age, in which we have the happiness of living, do you wish, as I am persuaded you do, to have your children right and accurate in their learning, easy and graceful in their manners, and sentimental and regular in their morals, then choose for their Instructor, a scholar, and gentleman, and a christian, and your ardent and noble wishes, by the blessings of Heaven, will be gratified.

It is most painful and gloomy to the patriot and philanthropist, to observe, that the instruction of our youth has, through mistake, or deficiency of patronage, too generally fallen into inadequate hands. But we are animated, happy in the consideration, that the good sense of the people is now rapidly correcting this mistake. Raptures of enthusiasm fill our hearts in anticipating the golden era, when Socrateses shall again be school-masters.

BUT in addition to good instruction, there must be great attention and exertion on the part of the scholar.

WHERE the work to be performed is great, the time to perform it is short, and the reward ample, every possible exertion is naturally called into act. This, my young Friends, is your situation, who are making the first advances in education. Your object, as you have already seen, is most great and noble : it is the improvement of your natures in every thing amiable, virtuous, and praise-worthy ; that you may
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be satisfied with, and happy in yourselves, joy to your parents, honor to your instructors, useful in this world, and happy in the next. To obtain that good education, which secures these great objects, is an amazing work: a work which calls for your greatest attention, care, resolution, industry, and most ardent prayers. Many difficulties are to be encountered, many self-denials assumed. The hill of a literary and virtuous education is, in some parts, steep, craggy, and laborious. But be not discouraged; its ascent is more easy as you advance, and its sublime summit is irradiated with a broad effulgence of glory. On this summit fix your eyes, and no exertions will seem too great, no attention tedious.

ESPECIALLY will this laborious attention be urged upon you, by the consideration of the shortness of youth. When the age of manhood arrives, as it soon will, the great objects of life, profession, domestic establishment and cares, duties to your country, and extended connections will crowd upon you, and command your attention. The age of youth, when the mind is free from all these cares, is the time which God hath appointed to obtain education, and prepare for manhood. This time is too short and precious to squander a moment of it, in useless trifles and amusements. It is a mistake that youth is the age for idleness and diversion: it is the age for education, on which depend your future prosperity, and greatness.

I have reserved for the last place, one of the most essential means to the promotion of literature, I mean, that of the encouragement and patronage of Government, and gentlemen of distinction and ability.

HONOUR and profit are objects which have a very commanding influence on the minds of men. Let the government of a nation, and its able characters, who have these to bestow, amply confer them on teachers, and virtuous literary merit; and that nation will soon become distinguished in education--Gentlemen of the first character and abilities will aspire to the noble profession of instructing youth--Youth will be animated, enthusiastic in their attention, and thousands of citizens emulous in the course of improvement. The golden ages of literature, which are immortalized on the page of history, in Greece, Rome, Florence, France and England, all are replete with facts which testify to us the vast consequence of this encouragement and patronage. But we need not go to distant ages and nations for the proof of this; our own prosperous country affords us a sufficient one. Those States in the Union are the most distinguished for the general diffusion of information, where the Legislature of the State and able individuals have been the most active and liberal in their encouragement and patronage. I presume we shall not injure our sister states if we say Massachusetts justly claims a rank among those
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of this description. Numerous, noble and distinguished are the monuments of her exertion in the glorious cause of education. On these we might exhaust the language of panegyric; but the recent instance of the liberal patronage of literature, which ornaments Bristol County, and felicitates our present meeting, more immediately commands our gratitude, and claims a tribute of acknowledgment. The voice of duty is, let the magnanimous sentiments of patriotism be a grateful return---The voice of duty also calls for a grateful tribute to the noble patronage of individuals, with whom the Government have intrusted their character and liberal deposit---And, I presume, with my own, I shall gratify the feelings of my audience, if I add, as another claim of our gratitude, the spirited, but, disinterested exertions of a distinguished character,* who now blesses another clime.

PERMIT me to say Gentlemen, by accepting the honourable appointment of Trustees to our infant Seminary, you accept a great and Solemn trust. The expectations of the community are justly upon you. On you it rests to manage the Institution, that it may, under your auspices, effect the all-important objects for which God, and our Legislature designed it; the diffusion of knowledge and virtue, among our fellow citizens. Your task is arduous, your responsibility is great; but the dignity of the object, will not fail to animate the generous heart with resolution,

** General DAVID COBB, who removed from Taunton to Gouldsbury, in the Province of Maine, a few weeks before the Academy was opened.*

lution, zeal, and unremitting perseverance. With such an object in view, you have on your side the good wishes and ardent prayers of all the virtuous; you have on your side, the Providence of that God, who is the great Father of Lights, and Conductor of the Universe. Persevere then with the same spirited, noble exertions with which you have begun; that Bristol Academy may, in the diffusion of literature and morality, be a great and permanent blessing to the county and community, and hold an honourable rank among the flourishing Seminaries which adorn and bless our country.

IMPRESSED with grateful sentiments for the attention and candour of this large and respectable audience, and convinced of the infinite consequence of education to us all, I cannot but beg leave, in the close of our subject, again to call your attention to it. It is from the want of education, that, notwithstanding the native dignity of human nature, millions of our race are now low sunk in barbarity; clothed with the unwrought skins of animals, subsisting, as beasts of prey, by the precarious events of the chase, covered with little else than the canopy of heaven, exposed to all the elements of nature, hostile, and awfully cruel in their dispositions, ignorant of their origin, or destination, of the one only living and true God, and the Lord Jesus Christ, worshipping idols, and living and dying but a little exalted above the beasts of the forest. It is from the want of education, and so of a just knowledge of the rights of man, that almost the whole of the human race have, from their first creation to the present

sent day, been dragging out existence under the iron sceptres of tyrants and despots, and bleeding under the cursed lash of slavery. It is from the want of education, or from an erroneous one, that the pure religion of Jesus has been so basely maculated, and debased with superstition and absurdity. The kingdom of antichrist was laid in ignorance; and by this the Pope of Rome, for more than a thousand years, swayed the horrid sceptre of ecclesiastical tyranny, over all the nations of Christendom. It is from the want of a right education, that we have the humiliation and great unhappiness, to see many of our fellow citizens invveloped in darkness and prejudice; many wretched between the demands of idleness and poverty; many most shockingly debased in the corruptions of obscenity; many, for their outrages on society, dragging the chain in the horrid dungeon, or suspended on the shameful gallows; many devoted to dissipation, and the gratification of ungovernable appetites and passions. In short, it seems not too much to say, that almost all the vices and evils of life may be traced back either to the want of an education, or an erroneous one.

BUT how refulgent is the contrast of a right education! By this all the dignified faculties of man are improved, and directed towards that exalted state of perfection and happiness for which the Creator designed him. By this he becomes conscious of his own dignity, and rises into self-satisfaction, and enjoyment. By this he becomes useful to the world, a crown of glory to his friends, and respected and loved by all. By this he becomes acquainted with
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the wonderful works of God, which are every where spread around him--and by this he becomes acquainted with our holy religion, is impressed with its precepts, and directed to heaven. By education nations enjoy all the blessings of society. Agriculture, manufactures, and commerce, which bless mankind with all the necessities and conveniencies of life, are perfected by the all-powerful hand of education. By this also the government of a nation is moulded, and its citizens rise to a knowledge of the rights of man, and the enjoyment of civil liberty. In short, by this only, a nation is made happy at home, and respectable abroad.

Such then, my friends, being the immense value of education, let all embark in its cause. Let government, and able individuals offer their patronage and encouragement. Let parents exhaust their tenderest affections in this glorious work. Let teachers realize and carefully discharge the amazing responsibility which lies upon them. Let both sexes equally share in those exertions; let them be begun early, and no time be lost. Let youth be impressed with the value of a good education, and the laborious attention necessary to acquire it. Let their exertions be measured by the greatness and value of the work, and the brevity and value of the morning of life, and correspondent to the anxious wishes, prayers and exertions of their parents and instructors. As all of us are equally interested in the great and common cause, let us, in heart and hand, unite to advance it, and the blessings of God will attend us.

AMEN.

